

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 45.

NEW-HAVEN, APRIL 5, 1823.

VOL. VII.

## AMERICAN COLONIZATION SOCIETY.

The sixth annual meeting of this Society was held in Washington City, on the 20th of February. The Report states that the friends of the Society are more numerous than at any former period.—The number of settlers in Africa is about 130. The settlement is at Montserado, and has been named Liberia. A vessel has been chartered and will soon sail from Baltimore, with a number of Colonists. The following extract of a letter from an agent of the Society, to the Board of Managers, will be read with interest. It is dated Montserado, September, 1822.

The whole Cape (by Cape I mean a promontory of 4 miles in extent,) is of nearly equal elevation throughout the whole extent, running in a N. Westerly and S. Easterly direction, and terminating in a double, or bifurcated point. The river washes the N. side of this promontory two miles before it falls into the sea; and its width from the river and sea on the N. side to the ocean South, is from 2 miles to 3-4 mile. The acclivity from the N. side is abrupt, the descent towards the South, gentle, and near the sea contains an excellent tract of table land.—The whole of this Cape, except the alluvial table land on the south side is of volcanic origin. Two kinds of stones only are found; and these are abundant. The first is lava, in a state of partial decomposition, and exceedingly friable. The other is of the limestone species, and almost incapable of being split or reduced, with the heaviest hammers.

The wood on the Cape is as lofty, and nearly as heavy as that of our sturdiest forests in America. On the table lands it is lighter. Some extensive tracts, containing a rich soil are nearly covered with brush wood. Our force here can clear for planting, ten acres of it in a day. Whole forests here are strongly bound together, and rendered nearly or quite impervious by a profusion of rank vines of all sizes; some nearly as large as a small cable, which creep, wind, and intertwine with other trees and themselves in all possible directions. Often a dozen trees must be separated from their trunks before one can be brought to the ground.

Fish, in the river's mouth are very numerous, especially in the dry season: many of them are large—all that I have seen, excellent.

Every day I bless anew that favouring Providence, which eventually led your Agents to establish the Settlement on Cape Montserado. Not an hour have I spent here without feeling the refreshing and salutary influences of a fresh breeze from the ocean. The Settlement can never be without it. When comfortable habitations are built, a foreigner would endanger his health by a residence here, no more than by spending the same time in sailing down the coast.

I will only say of the healthiness of Montserado, that no situation in Western Africa can be more salubrious. The sea air does all that can be done for it in this climate. One peculiarity is, that the night air is nearly as pure as any other. The fevers with which our company has been visited, have all been nearly of the same type; quotidian and tertian intermittent; rather of the putrescent than inflammatory character; commonly gentle in degree, and easily subdued by remedies. Such has been the character of the sickness so far. The violent symptoms of the Sherbro fever, have not, in a solitary case, manifested themselves.

The rapidity and luxuriance of vegetation here, the natives of temperate latitudes can scarcely imagine. I distributed a few handfuls of garden seeds on landing. Three days after, application was made to me for more seeds, and I was informed that those first distributed were above the ground. A crop of beans now on the ground, grows, without supporters, 3 1-2 feet high. The pods are on an average, eleven inches long. The seed was brought from America. If the season be not too far advanced for planting, it will be the fault of the Colony, if they are ever without the greatest abundance and variety of vegetables.

I am very sorry to state that we have cleared and planted but a small quantity of land. It was a first object of our attention to unload the brig. Before this was completed, that troublesome man, George, began to collect his forces, and obliged us to employ the whole of our little force in constructing fortifications, mounting our guns, and patrolling the woods. Such are our employments at this date (6th Sept.) But we have now nearly completed our fence works; and I intend, with God's help, to put the people immediately on clearing

and planting. A plentiful supply of vegetables, I believe, are secured to the present and any probable additional number of settlers that may come out. But another year must come round before we can cultivate rice and Indian corn enough to supply the settlement with bread.

It will perhaps be expected that I say something of the character and disposition of the people. The old stock, it is well known, have undergone so many siftings that few unworthy characters can be supposed to remain. This I believe to be the fact. *Some* of them I would confidently class with the most deserving of men. Indolence, and a disposition to consider the Society as under a sort of obligation to do all for them without any other return than their consenting to live, and fish, and hunt, and barter, in Africa, are faults which infect a few of the young men. The most effectual steps have been taken to correct this evil. The Society may rely on its cure, if possible, by inspiring better ideas; if necessary, by dropping the implicated individuals from the Society's lists. Nothing is lost to the strength of the Settlement by the dismissal of persons of this description. Take their rations, and you may hire three-fold the labour to be done by natives, which they could render. But I have found much more to applaud than to censure in these people. Of those recently arrived, the best hopes may be entertained, industry, sobriety, and piety, characterizes them generally. There is, I fear, one lazy individual among them; and one, who, for a mis-step committed here, has had his name erased from the colonists, and only resides in the Settlement by suffrage.

The inquiry will be made what does the Colony now need from home? I reply—They are abundantly supplied with tools for one year, (I mean those now present) they have a fertile country before them. These are the main points. They have also every other necessary for six months. What we shall soonest need, will be some domestic and cheap woollen goods, for coats, and two or three hogsheads of long-leaved tobacco, to buy rice, goats, &c. from the natives. Owing to the infancy of the establishment, and my anxiety to make improvements, we are obliged to employ more native labourers, than would otherwise be expedient. We get them for about four ounces of raw tobacco a day, they finding themselves. The construction of the fort, will swallow up a great amount of their labour. But it is a work which cannot be dispensed with. Till we have it, we shall every week be liable to

suffer interruptions and insults. When completed, I fully believe, not a dog will move his tongue against us.

I am informed that George has collected a small force, say of 100 men, and intended to attack us the very night before we got our large guns over and posted, in different positions, in and near the Settlement: and that this circumstance entirely deterred him from the design; as it was impossible to bring a man within cannon shot of the Settlement. The fact shows how necessary a commanding position, mounted with a good battery of guns, is to our safety and quiet, and how effectual it would prove to this end.

The Gentlemen of the Board will expect me to say something of the hostility of the natives. There is not a king or head man, within 50 or 80 miles of us, who can arm properly, 50 men. They are cowardly in the extreme, and have little controul over their men. Besides, there is the same jealousy and political selfishness existing among them, which has served so much to check the accumulation of power, and the prosecution of their ambitious schemes, among the different States of Europe. Not one of them, I fear, but is made up of of perfidy, and wholly governed by his immediate views of interest. But most think it for their interest to let us alone, and suffer us to create them a market for the surplus produce of the country. Hundreds hope to teach their children English, and some of the arts of civilization, through our means. Others, have a terrific conception of our power, and that of our nation. Besides, no schemes of war, can be contrived without coming to our ears for weeks before they can ripen. Troops of people come in from all the surrounding country, with rice, goats, fowls, and vegetables, daily. They let us know all they hear, and foolish enough, much of it is too. All the movements of the natives must be first agreed upon in a noisy and protracted "palaver." It is morally certain, we shall not be taken by them on surprise; and with God's blessing, no force they can raise, will much injure us, if prepared for them. The general measures of the Society, ought not, I beg leave to say, to be in the least affected by the possible hostilities of the natives. We use every precaution to guard against surprise, and employ every means of defence in our power; and then lie down at night and sleep with as little apprehension of danger, as we should in America.

A good *Missionary*, a good *School-Master*, and a good *School-Mistress*, are more

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wanted here, than I fear, I can make the Board imagine. Aside from the most important of all the interests of the colonists, there is not a point in which our condition would not be improved, *materially improved*, by these instructors. I wish they might all be judicious, able, and pious white people.

From the *London Missionary Register*.

### JAMAICA.

#### BAPTIST MISSIONARY SOCIETY.

##### *Affecting Traits of Negroes.*

Mr. Coultart writes—

A poor Slave came to my house, one morning, to tell me that his heart troubled him much. He burst into tears, saying, "Oh, Massa, me too bad for Jesus Christ: me heart work too strong for him: it rise up against me: it give me no rest at all: me try for sleep—it no sleep—it go dis way, it go dat way—it no go to Jesus Christ at all, Massa. O Massa, what me do—what me do—will Jesus Christ let me perish?" Here he was so completely overwhelmed, as not to be able to say any more for a considerable time: then, quieting himself a little, he said, with much feeling, "Me never do nothing good for Jesus, yet him die for sinners: O may be, him die for me."

Another, after relating how her mind had been first awakened to serious concern, and that a friend, to whom she had communicated her feelings, had advised her to pray, added, "She den go back, and bow down on her sinful knee, and tell God she no wish to keep on sin; but she no worthy to come, for she had done no good ting, but only eat sin, and drink sin, and peak sin, and tink sin, all her sinful life; and now, Massa," she said, in great agony, and tears of disappointment, "sin no leave me yet, Massa."

A blind man came from the country, some miles, for the same purpose. He said, "Me live in country, Massa: me no peak so good as town negro, but mush praying people dere. Em tell me many tings, but me no hear good—em tell me pray—me try—me no like it—say it no do yet, me young man. Me feel some trouble: me come to town: den me hear de word preach: an, O Massa, him bite me mush. Me fever, me sick-headache; but me never have noting, no trouble like dat, Massa. Den me come again, den me eat it, an it sweet me mush—de word sweet mush." Had he known the language, he would probably have said, "My

heart presumes I cannot lose, the relish all my days."

The following anecdote shews how highly these people value their religious privileges:—

A Slave wished his owner to give him permission to attend with God's people to pray: his answer was, "No, I will rather sell you to any one who will buy you." "Will you," said he, "suffer me to buy myself free, if me can?" "If you do, you shall pay dearly for your freedom: as you are going to pray, 250*l.* is your price." The common price for a slave, if a good servant, is 140*l.* "Well massa, it is a great deal of money, but me must pray: if God will help me, me will try and pay you!" He has been a long time working hard; and, at last, sold all himself and wife had, except his blanket, to purchase liberty to pray in public, or, in other words, to meet with those who love Jesus Christ!

Of their eagerness to obtain Baptism, Mr. Coultart says—

I often feel it painful indeed to refuse them immediate admission; but we wish to obtain the consent of their owners, and to have as extensive a knowledge of their characters as possible, before we receive them. Some of them weep when they are told to stop a little longer, and say, "Massa, suppose dead take me, how me die, when me know dis my duty, an me no do it!" I can only say, I wish to know that it is their duty, and then I shall not object.

He adds the following story:—

A female negro called on me, from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes, though in the last stage of pregnancy. She has come to hear some word about Jesus, she says; for she has seen no servant of God for eight long years. She looked at the chapel that was building—she looked at me—and then wept, till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where "nothing but badness is to be seen—dere me hear no good word—me see no good work. O massa, me poor soul quite perish: him quite sick for de word." When she went first to the estate, her owner asked her if she prayed. "Yes," was her reply. "Oh, that is bad," he said: "you will spoil all my negroes. Your religion is a bad thing—you must not spread it here!" "O massa," she replied, "reli-

gion no a bad ting. If your negro love God in him heart, him find something else to do than tief your fowl and your sugar: RELIGION A GOOD TING, WHEN NEGER HAB PLENTY OF IT."

In answer to some inquiries respecting the statements that are given by these converts, when applying for the privileges of christian communion, Mr. Coultart says:—

Their words are few in general. Their looks and gestures, which give great effect, without art or design, must be wanting in any relation given you.

I asked a female negro whether she felt any sin, now her heart was changed. Her reply was, "It trouble me too much: it tick to me, massa, as close as de clothes to me back." To another woman, who was complaining much of the discouragements which she meets with, I said, "Well, how do you think to get through them all to heaven? You say you are weak." "Yes, me weak for true, massa: but me hang on him arm—Jesus can help—an, massa, him promise."

Mr. Godden states an affecting proof of the strong attachment felt by the negro christians toward their instructors:—

In the night of the fire, a poor young woman, a Slave whom I had previously baptized, exerted herself much in carrying water from the river; and, when nearly exhausted, she inquired of the by-standers, "Where my minista?" A person answered, "He is burnt in his bed." The poor thing fell down, and expired immediately, without uttering another word!

*From the American Baptist Magazine.*

#### DEATH OF MR. COLMAN.

*Letter from Mrs. Colman to Mr. Colman's mother.*

Chittagong, Sept. 26, 1822.

MY DEAR MOTHER,

Your letter of Aug. 23th, 1821, was duly received. While reading the account which it contains of the death of Mr. H. Pearce, I little suspected it would so speedily fall to my lot to communicate to you, intelligence of a similar nature. Alas! it is my painful duty to mention a death in which you are more deeply interested than in that of the above, and which, should you not have previously heard of it, will awaken in your bosom the tenderest sorrow. Your affectionate son, the amiable and dear beloved companion of my joys and sorrows, is no more! How trying and mysterious are the dispensations of Providence! On the arrival of your letter,

which was the 8th of June, Mr. C. was well, and enjoyed an unusual flow of spirits. He was warmly engaged in the cause of his Divine Master, and his life, to human appearance, was never more necessary. But just at this interesting period infinite wisdom saw fit to remove him. On the 28th of June he was attacked by an intermitting fever. He took such medicines as are commonly used in similar cases. They produced a good effect; and such were the favourable symptoms of his disease, and so slight his sufferings during the first five days, that neither of us apprehended the least danger. On the sixth day, however, he suddenly grew worse, and early in the evening the fever came on in a more alarming manner than it had done at any preceeding time. I gave him some medicine, which considerably abated its violence. He became quite composed, and after speaking a few words to me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night; and I determined, as I saw his disorder increasing so fast, that should we both be spared until the next day, I would remove with him to Chittagong, hoping that a change of air might prove beneficial. But, alas! he was not permitted to behold the light of another sun. After remaining composed for a short time, I had the disappointment to perceive that he grew extremely restless. I awoke him, and oh! what agony of mind I felt when I found that delirium had made its approach! It was then about eleven o'clock. After this, the fever increased in a rapid and violent manner, and rendered ineffectual every effort which I made to save a life so dear to me. His sufferings were very extreme until towards the close, when it pleased God to lessen their severity. Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or struggle.

I am sensible, my dear mother, that this event will be peculiarly trying to you. I am sure it has left me most disconsolate and afflicted. It has indeed been almost too much for my feeble nature to sustain. But however severe our sufferings, let us rest satisfied that the event has been ordered by unerring wisdom. If God condescends to number the hairs of our head, and to take notice of even the sparrow which falleth to the ground, certainly he is not indifferent to those events which relate to the prosperity of his own kingdom. God knew perfectly well what would be



the result of our going to Cox's Bazar. It was according to his holy will that there Mr. C. should be visited with sickness, and that that sickness should terminate in death. May we therefore be enabled to exercise that submission which is pleasing in his sight, and to say, with an afflicted saint of old, "Though he slay me, yet will I trust in him."

Let it also be our consolation that the dear subject of this letter was fully prepared for heaven, and that his happy spirit, now released from this world of sin and suffering, is enjoying the company of angels and glorified beings, and drinks full draughts of bliss from that river of pleasure which flows at the right hand of God and the Lamb. He did not put off the concerns of eternity until confined to a sick bed. No: while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour. During the last 18 months of his life, his mind was unusually solemn, and seemed to be under a strong presentiment that he should be early removed from this world. Frequently, when under the influence of these impressions, he has conversed in the most solemn and impressive manner respecting his own dissolution. One of these seasons in particular is deeply engraven on my memory. Coming one day from his place of retirement, he seated himself by me, and with a placid and heavenly air conversed with me concerning an early separation, and entreated me to prepare my mind for such an event, as he fully believed his time on earth was short. He remarked, the prospect of death was animating, and that he had not a desire to live but for my sake, and that of the poor heathen. You may well imagine, my dear mother, that the subject was then painful to my feelings; but it now affords me great satisfaction to reflect on these seasons. I believe that God was then preparing him for exactly the sudden death that awaited him, and for a state of heavenly existence.

I rejoice that you are surrounded by christian friends who will feel it their privilege to sympathize with you on this melancholy occasion. And may God of his infinite mercy, pour into your bosom the balm of heavenly consolation, conduct you safely through this vale of tears, and at last may we both have a happy reunion with our beloved friend in that world where distracting sorrows and separations are unknown.

I remain, yours, very affectionately,  
E. W. COLMAN.

In another letter, Mrs. Colman states, that she arrived in Chittagong, on the 9th of July. She found kind friends, who afforded her every assistance in their power, during the severe fever which seized her after her arrival. She was on the eve of departure for Calcutta, where she will await the directions of the Board.

### HISTORY OF A RELIGIOUS TRACT.

I am the child of a numerous family; and we can trace the honours of our pedigree backward, for at least three or four centuries.

When I contemplate the manner of my existence, I am compelled to say that, like man himself, "I am fearfully and wonderfully made." The primitive atoms of my frame were formed into letters by the skill of the founder—these letters were combined into syllables by the skill of the compositor; and then by the powerful arm of the pressman I was squeezed into the world, and honoured with the title of a *Religious Tract*. Much indeed do I resemble man, not only in the variety of my members; but in the delicacy of my constitution. As human "life contains a thousand springs, and dies if one be gone," so the loss or misplacing of a word sadly disorders me, and the fraction of a page is death.

To return, however, to my history. Very soon after I came into the world, I was sewed up into a book, and sent into a certain shop in Fleet Street, where I was exposed to sale, with as little remorse as cattle in Smithfield, or negroes in a slave market. Here I was purchased with about 50 of my brethren, by a young man teacher of a Sunday School; who crammed us into his pocket till the next morning, when we were distributed among the scholars. It was my lot to fall into the hands of a lad who, being fond of reading, cheerfully carried me home to his parents. His father heard me read with great coolness, while he smoked his pipe; and when he knocked the ashes out, would have burnt me to rekindle a fresh pipe, had not the mother interfered, and rescued me. I now rested securely in her pocket till next morning; when she took an opportunity of fixing her spectacles on her nose, and very attentively perused me; and I perceived was much affected with some things that I observed. Poor woman, she was in some domestic trouble; and she found her only comfort in religion; and as she could read, but had no books, a godly tract, as she called

it, or the leaf of a Bible or Prayer Book, was as valuable to her, as a curious manuscript to an antiquarian. While, however, I was left in the window, and some duty called her to another part of the room, a sudden gust of wind carried me out into the high road, where I was picked up by a passenger at the corner of an inn, who was just setting out upon a journey.

I was now introduced into the company of a stage coach, by my new master, and was favoured with the criticism of the several passengers. One called me a Methodist; another laughed; but the young man who read me appeared seriously affected; and an old gentleman, who sat in the corner, said, "Friend, thy tract contains very good advice." At night I was taken to the inn: after supper, my new master gave me a second perusal, and fetched a heavy sigh. It seems he had been religiously educated; but having been led by his line of business into gay company, his religious habits were nearly worn off; from which his conscience now reproached him; and he was compelled, for that night at least, to pray before he went to sleep. In the morning, however, whether from neglect, or from the hope of my benefiting any other person, he left me on the table in his room, where I was found by the chambermaid, when she came to do her work. At first she thought she had found a prize, as she supposed I contained some diverting story. When she had read, however, a page or two, she said to herself, "this is just what my mother (poor soul) used to preach to me; but if I read on I shall be melancholy."—and so saying, she threw me down again, and went singing to her work. I was therefore left upon the table.

The next night, the chamber was occupied by a sportsman. "Yo, ho!" said he, "what game have we got here?" So he read a few lines, and then threw me contemptuously on the floor, calling me "a stupid Methodist."—"Alas!" thought I, "what a pity is it that men, who glory in being rational creatures, should be afraid to think! neither the servant maid in the morning, nor the 'squire at night, dare venture to think, lest they should be melancholy. Do not these persons know that they must die? and would they wish to plunge into eternity without thought?" It was this word *ETERNITY*, that so frightened my last reader. The word, however, followed him, and he repeated it several times in his dreams. In the morning he picked me up again, and read till he came

to the same word *Eternity*—he dared not proceed any further; for pleasure-takers are the most unhappy beings upon earth. I was left there, till the 'squire sent up the waiter for his great coat; when the latter picked me up, and put me into his pocket.

I was now introduced among the servants, and handed from one to another as a sort of curiosity—for none of them had seen a religious tract before—till at length I came into the hands of a post-boy, who was just setting off with a passenger. While he stopt at the inn to bait his horses, he found an opportunity to glance at me. "Have I indeed (said he) got a soul that must be saved or lost? Well, I remember hearing so from my mother when I was a child; but we have no time to think of it in our line—we must drive through the world, without inquiring whither we are going. We have no Sunday—no going to church—no time to read, or to pray, or to think—God be merciful to us sinners!" So saying, he meant to thrust me again into his pocket till another opportunity; but by mistake he dropt me, ran to his chaise, mounted his horse, snatched his whip, and away he went.

I was now picked up by an hostler; and being pretty well worn out, was taken for waste paper only; being intended to light a candle, or pipe, as occasion called.

Being now arrived at my last stage of being, it becomes me to ask, whether I have answered the end of my existence? and it may not be amiss for my readers to do the same.

It is impossible for such a short-sighted creature as I am, to say what good I may have occasioned; but I may judge of what is likely; and it is much if my readers shall have occasion for so little self-reproach.

It is possible, that even the compositor who first framed me, and the printer who assisted at my birth, may have yet some recollection of me—and when tempted to profaneness, or intemperance, some word, fastened on the memory, may check their impiety. In the family among whom I first sojourned, it is much if any remember me, but the poor woman, who would doubtless regret the loss of me. When oppressed with family afflictions, or persecuted by her cruel husband, she will recollect some consolation which I suggested.—The passenger who introduced me into the stage coach, may find me a check upon his conduct, and a monitor to his conscience. Even the thoughtless chambermaid, and the noisy sportsman, may not forget me so soon as they might wish. The post-boy, I am per-



suaded, will think again of me, and perhaps my present owner yet derive some advantage from me.

Dear Reader! now inquire, what good have I received from this narrative, and what useful hints shall I derive from it? Go, and as your circumstances permit, be active in distributing religious tracts, and pray to God that his blessing may attend them.—*Friendly Visitor.*

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NEW-HAVEN, APRIL 5.

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#### BRITISH GOVERNMENT IN HINDOSTAN.

There are few parts of the globe, in which no evidence is found of the unwearied liberality of British Christians. Their praise is in all the churches, and they exhibit an example worthy of universal imitation.—Of the British nation however these christians form but a part, and while we commend the christian zeal of the one, we must condemn, and can hardly condemn in too strong terms the criminal indifference of the other, to the temporal and spiritual welfare, even of its own subjects. Particularly is what we here advance true, with respect to India.—Missionaries, sent from Societies in Britain, traverse that widely extended country, and endeavour to rescue the unhappy victims of superstition from the miseries of their condition. In the discharge of this duty, they not unfrequently fall victims to the climate; but with examples of this nature before them, the good work is still prosecuted by those who like their predecessors will be found faithful even unto death.—Directly opposed to such practical benevolence, is the conduct of the government existing in that country, which originally derives its power from the British Parliament.—From the worship of Juggernaut, the very Dagon of existing paganism, the East India Company derives a revenue; a revenue which forms perhaps a part of that income, which enables some of the Directors of that company residing in England, to proceed to in their coach or chariot, to the worship of a Christian Temple! A greater inconsistency cannot be presented than that exhibited by the British Government, where a union between Church and State exists, and which yet authorizes the sacrifice of widows in India, upon the funeral pile of their husbands. True it is, they say compulsion shall not be used, when they well know that the Brahmins and others will use every artful influence, and sometimes force itself to accomplish their horrid purpose. *An act of the British Parliament, would save the lives of hundreds, perhaps of thousands of widows annually, and this without any danger to its possessions.* As proof of this we lay before our readers the follow-

ing extracts from one of the latest accounts of the burning of a widow.

Near the pile, groups of people were assembled, and among them 4 or 5 Europeans were making themselves very conspicuous, by the abuse, couched not in the most mild language, which they were directing to the Brahmins and other natives, against their religion, their superstitions, and their cruelties.

At length a well dressed native, but not ornamented with the triple cord, stepped forward, and addressed them as follows:

GENTLEMEN—Why are you so lavish in your abuse against us, and our customs? They are our law and our religion, and which from our earliest infancy we are instructed to believe in as correct. But you are our masters; and if you really see so much sin, wickedness and cruelty in them, why do you permit it? You must know, and here is an instance, that we cannot burn a woman, old or young, without your authority, and when having obtained your authority, we consider you as well as ourselves united in the consequences, be they good or be they bad.

He further observed, if a son ask a father, or a servant his master, for that which it would be injurious for either of them to receive, if the request is granted and any ill consequences follow, pray answer me, and tell me which of the two is most in the fault.

The Europeans were silent, and finding they made no reply, the native resumed the conversation, and said, gentlemen, until you have solved that question, and actually decided against the son or servant, be pleased never to attempt to abuse us poor ignorant Hindoos, as you call us, any more.

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#### MISSION AT SERAMPORE.

By the visit of the Rev. Mr. Ward to this country, the attention of our churches, and indeed of the public generally, was directed to the operations of the missionaries at Serampore. We have before us an account of the "State and Progress of the College" at that place, of which we shall give an abstract.

There are forty-five students in the institution, the greater part of whom belong to native christian families; fifteen of these are in the Preparatory School. The progress of the students is satisfactory, and about twice as great as that of pupils among the natives. They "disregard those ideas relative to certain days being ominous to study, which rob the natives of nearly one third of the year."

It is intended to provide for the instruction of a Native Medical class ; and also to form a class for the study of Hindoo Law.—The following is the list of books in preparation or in press, for the use of the College,

1. For the use of those Students who are intended to study the Law of India, the Committee have thought a summary in the Bengalee Language of those general principles of jurisprudence which have been laid down by Grotius, Puffendorf, Montesquieu, and others, a work highly desirable.

2. A new edition of the Moogdhubodha of Vopa-deva, the Sanscrit Grammar chiefly used in Bengal, and hence adopted as the standard grammar in Serampore College. While so accurate, that the keenest research, for many centuries, has not been able to point out a single rule as superfluous or erroneous ; this work is so concise, as to be comprised within 300 duodecimo pages.

3. A Grammar of the Pali Language.

4. A new edition of the Umurakosha—the work which has been from time immemorial committed to memory by the Students of Sanscrit, on their finishing the Grammar of that language. It is comprised in about 200 pages of Sanscrit Verse.

5. The Committee, feeling the necessity of providing materials for the enlargement of the mind during this philological course, a portion of History seemed desirable. Of General History, however, a brief Compendium having been already published in the various Numbers of the Digdurshuna, as something more specific, they selected Goldsmith's Histories of Greece and Rome, and placed both in translation ; and as the History of Rome was first ready, that has been put to press. The History of Greece, however, is in great forwardness.

The College buildings, which are not yet completed, are situated on the banks of the river Hoogly. A Central building, at the distance of 200 feet from the river, contains all the Public Rooms. It contains "two Halls and twelve rooms ; six rooms on each side, three on the first floor and three on the second. The hall on the first floor, supported by arches, and terminated to the south by a bow, is 95 feet in length, 66 in breadth, and twenty in height ; the middle part being intended for the Chapel, and the two side partitions for the Library. The Upper Hall, of the same length and breadth, and 26 feet in height, supported by two rows of Ionic pillars, is intended for Annual Examinations, &c. ; which may perhaps be ultimately attended by a consid-

erable number of Natives. The twelve side rooms are intended for the Museum, for Philosophical Apparatus, and the accommodation of the various Classes. The extreme breadth of this Building is 132 feet ; its extreme depth 120 feet ; and its extreme height 60 feet. The Vestibule is supported by six Ionic pillars, somewhat more than four feet in diameter.

The buildings for the Professors are placed on each side of the Central Buildings, at the distance of 48 feet, each of them is intended for two Professors, six rooms being allotted to each—"The buildings for the Students will form a Crescent to the south of the Central Building, at the distance of about 300 feet ; and they may be enlarged so as to contain any number of Students below 400."—The whole of the College premises will be surrounded by iron palisades, closed by suitable gateways."

The donations and subscriptions in India "have been nearly equal to the purchase of the ground," and "the Serampore missionaries have determined to enlarge their donations to the institution from 20,000 to eighty thousand rupees, the sum at which the buildings now in hand are estimated." Only one European Professor will be engaged, until the funds of the College are increased. The missionaries at Serampore give from their own funds 160 rupees monthly for the purpose of defraying the expenses of Students and Native Pundits.

#### TRANSLATIONS OF THE BIBLE.

The Baptist Missionaries in India have published their eighth memoir respecting the translations of the Scriptures. They state that "Four or five years more will probably complete the whole body of Scripture, in ten languages ; the New Testament and the Pentateuch, in two ; and the New Testament alone, in sixteen.

"The Missionaries would have rejoiced in going forward with the Old Testament, in all these languages ; but the low state of their funds rendered this impossible, since the printing of the Bengalee, Sanscrit, and other revised editions now in the press, has so much more than exhausted the funds in their hands, that they have been constrained already to anticipate the collections, by nearly 2000*l*.—Without these editions, however, every vestige of the labours of twenty-nine years would quickly disappear ; and the increasing body of Native Christians be deprived of the Oracles of Truth, the foundation of their faith and practice.

"For the liberality of the British and Foreign Bible Society, they can never feel sufficiently thankful ; as, by their gener-



ously furnishing the means for printing the first editions of the New Testament, recently finished and now in the press, the Serampore Committee are enabled to apply the whole of the Translation Fund to the expense of second and subsequent editions, and to the printing of the Old Testament in those dialects for which superior advantages are possessed.

Though thus relieved from embarrassment on this head, they cannot but view, with concern, the large expenditure which will necessarily be required to complete the revised editions now in hand; and nothing but an extraordinary exertion of public liberality, can prevent them from sinking beneath the pecuniary pressure of the undertaking. But their trust is in Divine Goodness. In the exercise of this trust, they commenced the work without a shilling in hand; and the God of Missions has so far inclined the hearts of His people to assist them, that the encouragement experienced therein has exceeded their most sanguine expectations. The gold and silver still belong to the same Almighty Governor of the World; and He will, doubtless, provide for a Cause, which has for its object, to publish among the Nations of India the Revelation of His Own Will.

"The encouragement to persevere in this undertaking, which the progress of events unfold, it would be unjust, as well as imprudent, to overlook. When the first edition of the Bengalee New Testament was put to press, twenty-two years ago, there was not a single Converted Native to be found in Bengal; the fifth edition of that work is now ardently desired by A NATIVE CHRISTIAN POPULATION. To wean idolaters from error, was the prospect which encouraged the printing of the first edition; to build up in faith and Christian practice those to whom the Sacred Volume has been made useful, and to train up the rising generation of Native Christians in a knowledge of the Saviour whose name they bear, is one principal object of the Version now in press. And what greater encouragement can be desired, than that which this circumstance affords; and what stronger incentive to increased activity and exertion in every branch of the undertaking, than a review of the blessings which have already flowed from the distribution of the Divine Word? In another country, that of Araccan, the progress of Christianity has outstripped the operations of the press; and a considerable number of Christians are waiting, with anxious expectation, for the completion of

the New Testament, detached fragments of which have been instrumental in calling them to a knowledge of the truth. For every one of these Versions, there is, doubtless, the same blessing in reserve, which will be richly poured forth in the course of its circulation.

#### NASSAU-HALL.

In looking over an article, published a week or two since, containing the number of students in some of our Colleges, we perceive that the College of New-Jersey, was omitted. A writer in the Boston Recorder gives an account of this important institution, which we extract.—In the article which appeared in this paper, the University at Chapel-Hill, was mentioned as being in Georgia, whereas it is in North-Carolina.

*College of New-Jersey.* Princeton, N. J.—Received its present charter of incorporation in 1743. The principal edifice is called *Nassau-Hall*, and is 130 feet long, 54 broad, and 4 stories high. It has two wings, each 60 by 40, and of the same height. The Faculty consists of six officers, all professors of religion. Number of students 127, of whom 18 are members of the church of Christ. No special revival of religion since 1821. General good order, moral deportment and respectful attention to religious institutions, ordinances and exercises prevail in the College. On Sabbath mornings public worship is celebrated in the College Chapel by all the officers and students of the College and the Theological Seminary. The President and Professors of the two Institutions preach in rotation. In the afternoon of the Sabbath all the students of the College attend a Bible recitation and lecture conducted by the President—and in the evening they attend divine service in the church of the village. On Tuesday evenings and Sabbath mornings, special and voluntary meetings of the students for prayer have been maintained and well attended for several years past. On Thursday evenings the President delivers a public lecture or sermon. A meeting for conference, inquiry and prayer is held by the pious students every Saturday evening. On the same evening such of the other students as choose, and a number of the citizens of the town, assemble in one of the College lecture rooms, for prayer, praise and exhortation, when the tutors and theological students usually officiate. All the pious students have long been in the habit of meeting for social prayer at eight or nine o'clock every evening. Many of the other students are frequently

present. Besides these regular and stated meetings, there are other occasional exercises of a similar character.

*The Nassau Hall Bible Society* was established during the winter of 1812, 13—and is the oldest College Bible Society in America. It has several auxiliaries in the different Academies of the State. It has a Biblical Library, which, among other books, contains the Holy Scriptures in upwards of 30 languages. It has distributed about 2000 Bibles in the German and English languages, and made several donations to the American Bible Society, to which it has become auxiliary.

*The Nassau-Hall Tract Society* was organized in 1817. It has distributed upwards of 45,000 Tracts—besides appropriating a portion of its funds to aid a sister institution in printing Tracts in the German language.

*The Nassau-Hall Education Society* has for its object the education of youth of superior talents and unblemished morals, without any special regard to their future profession or vocation. It has two beneficiaries at present under its care.

*The Princeton Sabbath School Society* was established by the students of the College in 1815. Number of schools under its care, 18—of scholars, above 1000. To all these societies belong many of the theological students, who have their share in the direction and management of them.

There are many other benevolent institutions in the village to which the students contribute liberally, &c.

The public Libraries of the College contain between ten and eleven thousand volumes. There are two vacations in the year. One in the spring of five weeks; another in the fall of six weeks. Besides these, there are no holidays.

N. B. The Theological Seminary, at Princeton, is a distinct institution. It has three Professors and 95 students—and a Library of about 6000 volumes. The Libraries of both institutions are open to the members of each. N. J.

#### RELIGIOUS PUBLICATIONS AMONG THE BAPTISTS.

The *Columbian Star*, states that more than one thousand copies of that paper are circulated weekly; that of the *Luminary*, about the same number are printed monthly; that of the *American Baptist Magazine*, published once in two months, six or seven thousand copies are circulated; that of the *Christian Watchman*, about a thousand copies are printed weekly. The *Christian Secretary*, a weekly paper published in Hart-

ford in this State, and the *New-York Western Magazine*, are mentioned as having a more limited circulation. The Editors of the *Star*, allowing that 10,000 copies of these works, circulate exclusively among their own denomination, and admitting that each copy is read by five persons, suppose that “upwards of two hundred thousand Baptists must be ignorant or very imperfectly informed of the aims and efforts of missionaries, of the state of the Heathen, of the progress of the Redeemer’s kingdom, and in fine of all that animating intelligence and profitable instruction which may be gathered from religious publications.”

The number of religious newspapers has rapidly increased within the few years since their first commencement, but many more must be established, or the circulation of those already printed, very much extended, before all can participate in the benefit to be derived from these useful publications.

#### HOME MISSIONARY SOCIETIES.

*To the Editor of the Religious Intelligencer.*

SIR,

It has afforded me pleasure to observe, that you have more than once given useful information to your readers, relative to the plans and operations of the “Home Missionary Society” of England. Of the existence of such a society, I must acknowledge that I was ignorant, until you announced the fact a few months since. Its formation appears to have originated in piety, and its plans and operations to have been directed by a spirit of enlightened benevolence. I have lately met with a set of “instructions to their missionaries,” drawn up by the committee of managers, and as far as I can judge by this specimen of their labours, these gentlemen have proved themselves to be men of christian principles, men of good sense, and men of business.

It has occurred to me, Mr. Editor, that for the management of our charitable institutions, it is quite as necessary to elect men of practical common sense, as it is to furnish the funds to set the wheels in motion. We have many persons of truly evangelical characters, who understand but little of business; and I have sometimes heard the follies and vices of poor human nature delineated in a glowing manner in a sermon, when before the week was out, the preacher has given the most convincing evidence, that his knowledge on this subject was merely theoretical. It is true in the same absolute sense now, as it was in the days of our Saviour, that



"the children of this world are wiser in their generation than the children of light."

The hint you give concerning the manner in which the Domestic Missionary Societies in our country are conducted, is judicious. The subject is of importance, and demands investigation. Allow me to communicate a few thoughts on this subject. I believe it is the universal practice of these societies, who send missionaries to the States west and south of us, *to have them itinerate, and never to fix them permanently in any one place.* The experience of nearly thirty years has proved this plan to be wise and useful. After the missionary has laboured a few weeks in a parish, he goes to a second, a third, a fourth, and a fifth; to as many as lie contiguous to each other, where he can employ his time conveniently, and profitably. He then goes over the circuit again, to enforce and rivet the good impressions which have been made on the former journey; and where the churches or individual christians have become listless or careless, to stir up their pure minds by way of remembrance. In this conduct, he follows the example of the great Apostle of the Gentiles, who said to Barnabas, "Let us go again, and visit our brethren in every city, where we have preached the word of the Lord, and see how they do." In this manner, the attention of sinners is often called to the great subject of the salvation of the soul, by the labours of an individual; and not in one place only, but in five or six places at the same time. In this manner, christians are awaked from their slumbers, and become animated, laborious, and prayerful, in the service of their Lord and Master. In this manner, hundreds of churches have heretofore been planted west of the Hudson, where now, they have regularly organized societies, and settled ministers.

It is the common opinion of christians, that the nearer we copy the primitive church in its organization and discipline, the more perfect will our churches become, and the greater will be the prospect of the divine blessing attending them. In the New Testament we often hear of Apostles, and Evangelists, and Elders, and Presbyters, and as far as I can discover, they were all of them itinerant missionaries. Do we want further examples? The Saviour of the world was a missionary; and he spent that part of his life devoted to the preaching of the gospel in itinerating, among the towns and villages of Judea, and the adjacent countries. We have then in the examples of the ministers of

the primitive church, a warrant, amply sufficient to justify us, in setting apart an order of men, who shall "go about doing good," who shall go to the highways and hedges, and compel the impenitent to come into the fold of Christ.

I would apply what has been said on this subject, to the Domestic Missionary Society of our own State, as I am better acquainted with their operations, than with those of the societies more distant from us. If I understand the principle on which assistance is granted to feeble parishes by that society, it is this; when a small and weak parish will agree to settle a minister, who is unobjectionable, and to furnish three-fourths, or about that proportion of his support, then the Domestic Missionary Society will employ that minister *as their missionary to labour in his own parish*, for a certain number of weeks each year, which will be equivalent to about one quarter of his salary. I do not remember with accuracy how many missionaries are employed on this plan, but from the annual reports of their operations, I should suppose the number to be as many as six. The result of the efforts of this Society, will then be as follows: six feeble parishes are enabled to support the regular preaching of the Gospel through the year, in consequence of the help they receive; whereas without this assistance, they would not be able to pay a minister for more than three-fourths of the year. We will suppose that these six ministers instead of being settled, are in the true sense, missionaries. In the western country, they could each have under their care, five or six parishes, but as our waste places are not so thickly sown, we will give to each, three; and let their circuits be no more extensive, than to labour in these three parishes during the year. In this case, eighteen waste places would be furnished with missionary labours, each one-third of a year, instead of six being supplied a whole year. Now when it is recollected that the labours of the itinerant missionary are quite as frequently blessed by the Almighty, by an outpouring of the Holy Spirit, as those of the settled minister, I would ask, will not the aggregate of good, done in one year by the missionaries, in the eighteen parishes, be much greater, than that done in six parishes, by six settled ministers? but it may be said, that the six missionaries, if not settled, could not be supported. This, if said, must be conjecture merely, until the experiment is made; and I cannot conceive, that eighteen feeble parishes would not pay as much for the labours of missionaries, as six fee-

ble parishes would for the support of ministers. It may be further said, if the ministers are settled, they are *sure* of a support; if they are employed only as itinerant missionaries, they cannot be so certain of it. I answer, if they are settled, only six parishes receive any benefit from their exertions, and twelve remain without any ministerial labours; if they act as missionaries, eighteen parishes, receive the benefit. Now, which is of the most consequence, a sure support of six ministers, with the certain neglect of twelve parishes, or the probable support of six missionaries, with the certain enjoyment of their labours, through one third of the year, by eighteen parishes? I leave the reader to decide.

I must postpone an examination of some other features of the present system, to a future communication.

Yours, &c.

A FRIEND OF MISSIONARIES.

*Extract of a Letter from SAMUEL WHITNEY, one of the Missionaries at the Sandwich Islands, to the Editor of the Religious Intelligencer; dated*

Tauwai, (alias Atooi,) S. I. Aug. 3d, 1822.

DEAR SIR,—Your kind letter, together with two volumes of the Religious Intelligencer, and other books and pamphlets, came to hand sometime in March last. For these presents be pleased to accept my sincere thanks. I have read them with much interest as have other members of the mission. They are useful in a twofold sense, as they not only bring me “good tidings of great joy,” but serve to assure me that I still live in christian remembrance. Mr. Ellis, one of the missionaries at the Society Islands, together with the English missionary deputies, have spent a season with us of late. The accounts they bring from those Islands are truly wonderful. Perhaps a more favoured spot cannot be found throughout the christian world. The conflict has been long and severe, but the victory seems almost complete. Scarce a family or an individual, say our brethren, can be found in the Islands now christian, who do not pray morning and evening to Almighty God!

We are still hoping, and praying, and labouring, to extend the Redeemer's kingdom. The same kind hand which led us to this distant region of the earth, continues to administer safety, peace, consolation, and the hope of an abundant harvest, ere long to be gathered from this whitening field. Perhaps our success, has not yet been sufficient to meet the sanguine ex-

pectations of our christian friends, but we are by no means discouraged. Though the Sun of righteousness may seem to tarry, his appearance is not the less certain. The morning rays which glimmer in our horizon, we trust are the sure intimations of a brighter day. One of the greatest barriers to our work, is the want of a sufficient knowledge of the language, to convey the truth intelligibly to the people. This difficulty is daily removing however, and we hope the period is not far distant, when we shall preach to them the words of eternal truth.

Our school consists of about thirty interesting youth, most of them able to read in their own and our language.

*For the Religious Intelligencer.*

MR. WHITING—I am requested, through the medium of your paper, to state to the religious public, that the Rev. ASAHEL NETTLETON remains at Bolton, labouring under those bodily infirmities, which render him incapable of engaging in the active duties of his profession. The prospect of his speedy recovery is not favorable. And it is satisfactorily ascertained, that he experiences essential injury from the numerous and pressing requests for his assistance, which he receives from different places. The christian friends of Mr. Nettleton, it is believed, would confer a favour on him, and would consult the best interests of the church, to suspend their communications for the present, and suffer him to remain undisturbed in his retired situation.

Yours,

GEORGE A. CALHOUN.

*North Coventry, March 25.*

P. S. The revivals of religion in this region are multiplying, and are increasingly interesting. In North Coventry 100, or more express hope of a change of heart. In South Coventry, North Mansfield, and Lebanon, the number of converts are increasing almost daily. And in some other places in this vicinity, there are encouraging prospects of the special operations of the Spirit.

#### STATE OF EUROPE.

It is very justly observed by a writer in the Evangelical and Literary Magazine of Virginia, that a “war is waged with the bitterest hostility against the spirit of the age,—that spirit which demands that government should be administered for the benefit of the people.”

If ever a nation had cause for thankfulness



ours is that nation. In the possession of a fruitful soil and of civil and religious liberty, we enjoy plenty and quietness, and privileges, almost unknown to any other people. The following extract from Blackwood's Magazine, an English Ministerial Journal, gives a glowing but faithful picture of the State of Europe; and is well calculated to make us thankful, that we are so far removed from the tempest which is commencing its ravages on the Eastern Continent.

"A republic in Spain will seek its fellow in a republic in Italy. With Spain and Italy revolutionized, how long will France remain tranquil? How long will Germany, already heavily repining and murmuring, before it bursts into resistless storm: when these things come, what will be the fate of England? Is there, even now, no secret transit for the revolutionary stream through the heart of her soil? We will pursue this topic no farther. *Deus Avertat.* And it is beyond all denial, that the whole continent is at this hour in a state of internal convulsion; that like the spirits of Pandemonium, there is among the more powerful minds of Europe a sense of loss and defeat, a desperate loss of fierce hazards—a wild and fiery dream of rebel grandeur, to be won by force of arms. The Frenchman, cast on the ground by the fortune of war, feels his hostility to thrones unextinguished; the German, who fought for his country under the promise of a constitution, feels his hopes defeated; the Italian, proud of his ancient memories, and flung ten thousand fathoms deep from his late ideal independence, feels and groans; the Pole loaded with the Russian fetter, feels and curses his degradation. Through the whole circuit of the continent there is but one preparation, great and terrible, for a catastrophe, of which no man can calculate the horrors or the close. The field is sown with the serpent teeth of bitterness, ruined ambition and inveterate discord.—Are we to see it send up its harvest of the spear? The thrones of the Continent stand at this hour in a mighty cemetery. It is the will of God whether the dead shall be added to the dead, and the nations melt away, or whether the trumpet shall sound, the graves be broken up, and all be terror, judgment, and ruin."

#### THE LIGHT OF THE GOSPEL AMONG ROMAN CATHOLICS.

A Reader of the Scriptures to the Poor in Ireland, employed by the Hibernian Society, in stating to the Society facts within his knowledge, relates the following:—

"I met an acquaintance returning from Mass. He began informing me of the good words which he heard from the Priest respecting the sufferings of Christ; and how He was crowned with thorns, mocked, abused, insulted, and crucified; and expressed his surprise how the Priest got such a "fine account from God." Upon my telling him that I could shew him the same words, he replied—"All the books in the world cannot contain half as much as the Priest said this day. I am sure he got the account from God." I then produced my Irish Testament, and sitting on the side of the road, read the chapter containing the account of the Passion of Christ. He was so astonished at finding it contained in a book, that he fell on his knees; and, with streaming eyes and uplifted hands, returned God thanks for having heard such a book. On his return home, he went among his neighbours, inviting them to his house on the following Sunday to hear a book read, which would tell them of what his Saviour had done and suffered for sinners, and that it was the Book of God."

Another reader states,—“I reside with a very friendly family, in a large and well-inhabited village; all Roman Catholics, except two families, professedly Protestant. The whole of this population never heard of the Bible, and are consequently very dark and ignorant. On the Sabbath, I read a considerable portion to the family, in the morning and afternoon. They were greatly surprised to see so small a book contain such wonderful things; and inquired how I obtained it, and what country it came from! I informed them that it was the Book of God; that it was written by the holy Prophets of the Lord, many hundred years ago; and that it contained an account of the nativity, life and death, of the Son of God. They were all perfectly astonished; and, after I had read a few chapters in the beginning of Matthew, the man of the house ran out in haste to two of his next door neighbours, and brought them in to see and hear "the Book of God;" for by this name my little Bible is now known. These individuals also expressed their surprise; and, after hearing me read of the birth, miracles, and death of our Saviour, they went out and brought in their wives to hear the same glorious news!"

"Priest R—— is making the Scriptures his daily study, and is an advocate for the schools. The other day, he met one of the scholars going to school, and

asked him what book it was he had. 'It is a Will, Sir,' said the boy. 'What will?' rejoined the Priest. 'The last Will and Testament, that Jesus Christ left to me, and to all who desire to claim a title in the property therein bequeathed,' replied the boy. 'What did Christ leave you in that will?' 'A kingdom, Sir.'—'Where does that kingdom lie?' 'It is the kingdom of heaven, Sir.'—'And do you expect to reign as a king there?' 'Yes, Sir, as joint-heir with Christ.'—'And will not every person get there as well as you?' 'No, Sir: none can get there, but those who claim their title to that kingdom upon the ground of the will.'—The Priest asked him several other questions, to which the boy gave such satisfactory answers as quite astonished him. 'Indeed,' said he, 'you are a good little boy; take care of the book, wherein God gives you such precious promises; believe what He has said, and you will be happy here and hereafter.'

"Asking a poor travelling man why he was anxious to obtain a Testament, he said—'I lodged in a house, where one of the children attended the London Hibernian School; and when he came home, I took his Testament and read in it the following passage—*Come unto me all ye that labour and are heavy laden, and I will give you rest.* After reading this, I was very desirous to understand its meaning; and, travelling one day, I met a decent man, to whom I related the circumstance, who explained its meaning, and advised me to obtain a Testament for myself. Thank God I am now in possession of one; and, indeed, (added he,) if you knew what a wicked character I have been, I am sure you would wonder; for, a short time ago, I would have put it into the flames.'

"After travelling sometime in company with a man going to the same place, we sat down to rest, and I introduced my Bible, and read a few chapters, from the 50th to the 56th of Isaiah. During the time I was reading he shed tears, and appeared much distressed in mind. I asked him the cause. He answered, that he had abundant reason to shed tears; for what I had read shewed him his wickedness, and the love and mercy of Christ for his soul. He then informed me, that he was married a few years ago to a very prudent young woman, who was educated at one of the Free-Schools, where she obtained a Bible, as a reward for her diligence and good conduct. This she brought with her as a part of her marriage portion; but he would give her

no rest till she sent it out of the house. This she was very unwilling to do; but he at length compelled her, and she gave it away to a Protestant girl in the neighbourhood. Seeing her with a Bible in her hands a few weeks after, he swore horribly that he would not live with her; and was going from home, in pursuance of his threat, when I overtook him. We parted; and he promised to return, and purchase a Bible for himself."

"Entering into a Roman Catholic's house, I found several of the same persuasion. After sitting for some time, I asked them if they were willing that I should read the Will of Jesus Christ, called the Testament: they answered in the affirmative, and I read to them the 14th, 15th, 16th, and 17th, chapters of St. John's gospel. When I had finished reading, the man and woman of the house fell down on their knees; and, looking up to heaven with tears, implored God for Christ's sake to pardon their sins. They then informed me, that they were both upward of eighty years of age; and that they never heard so much of Jesus Christ, or knew what he came on the earth to perform. This aged couple entreated me to visit them on the following Sunday, to read more of that precious book; which I promised to do."

#### SUMMARY.

It is stated that the first Sabbath School in the United States, was established in Pawtucket, R. I. in the year 1797, by Benjamin Allen, LL. D.

Bishop Cheverus, a Roman Catholic, was compelled by the Revolution in France to leave that country, and he has resided in Boston twenty-seven years. He has been nominated by the king of France to the Bishoprick of Montauban.

A manuscript copy of a part of the Scriptures, with a dictionary and grammar, all in the Illinois language, have been discovered in Paris by Dr. Pinkerton, an agent of the British and Foreign Bible Society. The translation, &c. was made by one of the missionaries of the Propaganda.

The Treasurer of the Massachusetts Peace Society has received from the Rev. Mr. Jeffries, of Bombay, a chaplain of the East India Company, a donation of one hundred dollars. The draft was forwarded by the Rev. Gordon Hall, one of the missionaries of the American Board.

There are, in the city of New-York, according to the list lately published, 15 Episcopal Churches, 9 Dutch Reformed,



15 Presbyterian, 5 Associate Reformed, 11 Methodist, 8 Anabaptist, and 20 of other denominations: Total 83.

We perceive by an advertisement in the *Christian Watchman* that the first edition of *Winchell's Watts*, (Dr. Watts' Psalms and Hymns, with a supplement) was published in 1818, and that nearly 34,000 copies have already been printed. This edition "is introduced in the Baptist Churches in Boston, Salem, Beverly, Charlestown, Roxbury, Cambridge and numerous other places in New-England, and the Southern and Western States."

The Episcopal Church in South Carolina has a Bishop, 27 Presbyters, 4 Deacons, and 35 congregations. The permanent fund for the support of the Bishop amounts to \$3,655, and the common fund to \$1,056. The thirty-fifth annual convention was held in Charleston in the month of February, when 22 clergymen, and 35 lay delegates attended.

There are in Constantinople 1653 primary schools, and a proportional number of them of a higher class. There are also nine colleges, and from twenty to thirty large libraries.

*Ecclesiastical.*—France has, by her Revolution, effected an annual saving to the nation of more than *thirty millions of dollars* in her church establishment, while the clergy are more equally apportioned to those whom they are to serve, and the lower orders of ministers receive a more ample compensation than they did under the old establishment. Before the French revolution the number of the secular clergy, monks, nuns, and inferior ministers was 460,078, or about one to every 58 persons in the kingdom. The revenue of the clergy was about 33 millions of dollars per annum. The present number of clergymen in France is 35,643, and their income \$4,657,000. They are paid out of the national treasury, the same as the army or navy. Tithes are abolished—357 of the clergy are Protestants who do not belong to the state church, but they are paid in the same manner as the Catholics.—*Christ. Watchman.*

#### BAPTIST CHURCHES.

*From the Boston Recorder.*

The following tabular view of the Baptist Churches in the United States, is made from the 8th Annual Report of the Board of Managers of the General Convention of the Baptist Denomination in the United States.—It exhibits the Associations, Churches, ministers, and Destitute Churches in each State.

States.	Asso.	Chh's.	Min.	Des.	Chh's
Maine,	5	174	127	47	
N. Hampshire,	3	46	36	10	
Vermont,	7	125	93	32	
Massachusetts,	5	111	102	9	
Rhode-Island,	2	55	39	16	
Connecticut,	3	61	60	1	
New-York,	21	450	338	112	
New Jersey,	1	26	23	8	
Pennsylvania,	7	73	74	00	
Delaware,	1	7	6	1	
Maryland,	2	34	20	14	
Dist. Columbia,	1	16	9	7	
Virginia,	19	253	109	149	
North Carolina,	12	196	104	92	
South Carolina,	7	181	94	87	
Georgia,	7	201	101	100	
Alabama,	4	78	69	9	
Tennessee,	3	139	123	56	
Mississippi,	3	55	36	19	
Louisiana,	1	6	00	00	
Missouri,	3	13	6	7	
Illinois,	3	25	24	1	
Indiana,	7	123	71	52	
Kentucky,	22	393	116	272	
Ohio,	15	202	103	99	

#### PROGRESS OF METHODISM.

*Extract from the minutes of the Annual Conferences of the Methodist Episcopal Church, for the year 1822.*

Bishops and superintendents:—William McKendree, Enoch George, and Robert R. Roberts.

Travelling preachers,	1006
Preachers admitted on trial this year,	185
" remaining on trial,	124
" admitted into full connection,	92
" located this year,	87
Supernumerary preachers,	24
Superannuated do.	71

#### Numbers in Society.

	Whites.	Color'd.
Ohio Conference,	34,336	265
Kentucky do.	20,846	2,859
Missouri do.	9,161	288
Tennessee do.	15,823	1,810
Mississippi do.	3,581	1,020
S. Carolina do.	21,290	12,906
Virginia do.	19,329	6,625
Baltimore do.	23,265	9,616
Philad. do.	26,500	8,270
New-York do.	22,557	442
N. England do.	19,807	217
Genessee do.	27,182	119
<b>Total,</b>	<b>263,045</b>	<b>44,377</b>

Increase in one year, 16,467

## POETRY.

*For the Religious Intelligencer.*ON SOME OF THE FIGURATIVE PARTS OF  
SCRIPTURE.*An imitation of a passage in a sermon of the Rev.  
N. Bruce, Hartford.*

Hath the Almighty hands?—They lay  
In the dread balance every thought,  
And like a fleeting atom weigh  
The whole Creation they have wrought.

Feet hath he?—Lo! their path unknown  
Where hangs the cloud in empty space,  
In Heaven where he hath made his throne,  
Or Earth, his footstool,—who can trace?

Hath he an Ear? The contrite mind,  
The sufferer in his lonely cell,  
The tear of Penitence resign'd,  
The sigh of answered prayer can tell.

Hath he a Voice? Its breath controuls  
The thunders in their awful course,  
The wrathful tempest ere it rolls,  
And ocean's proudly gather'd force.

Eyes hath he?—Yes! they scan the heart,  
Explore Deception's deepest flood,  
And through the dark-wove maze of art,  
Divide the evil from the good.

H.

## SIR ISAAC NEWTON.

Dr. Ryland makes the following remarks  
on the character and writings of this great  
philosopher.

"In Sir Isaac Newton's Dissertations on  
Daniel and the Revelations, you see the  
greatest geometrician in the world, who  
understood the nature of demonstration, as  
well as any man that ever lived, bowing  
his understanding to the revelation of God,  
and studying that revelation all his days:  
we are assured, that his Bible was always  
lying on his table or desk before him. The  
character and practice of this great man,  
is more than sufficient to weigh down to  
eternity all the Bolingbokes and Humes,  
Rousseaus and Voltaires that ever lived, or  
ever will live to the end of time. Let the  
modern free thinkers, or rather half think-  
ers or no thinkers, hide their heads in con-  
fusion and darkness, instead of standing up  
with impudence against so great a master  
of reason and philosophy.

## SABBATH SCHOOL ANECDOTES.

"The circumstance of so dignified a person-  
age as the bishop of Gloucester paying a visit  
to our Sunday School, kindly addressing the  
teachers and children, accompanying them on

foot from their school-room to the church, and  
preaching a sermon for them, has done much  
good to the cause of Sunday Schools in our  
neighbourhood. We have had many encour-  
aging circumstances among our dear children.  
Some of them, upon leaving the school and the  
town to go to service, have observed, they  
could willingly leave all but their teachers and  
the school.

We have had a very pleasing circumstance  
in a youth of about sixteen years of age, who  
joined our school about eighteen months since  
only knowing his letters, but who has made such  
progress in learning as to make one of the read-  
ing class at our last public examination. What  
is more satisfactory, he is become the priest of  
his family, where he conducts family worship  
with his mother, brothers and sisters, and the  
neighbours of two adjoining houses on the hill  
situate at the side of the Forest of Dean, where  
he lives. His mother, a widow, lately observ-  
ed to our minister, "He, dear boy, is more than  
a husband to me." How would your heart be  
elated, could you witness the evening sacrifice  
of prayer and praise from this little group of  
foresters.—*Teacher's Mag.*

A few weeks since, an elderly lady, from  
the country, called upon one of our citizens,  
and inquired if she might be permitted to cast  
her mite into the treasury of the Lord—saying,  
that although it was with her the eleventh hour,  
and she felt humbled that she had stood so long  
idle, she wished still to do some good before it  
should be too late. After inquiring into the  
objects and regulations of the several benevo-  
lent societies, she became a life member of the  
Tract Society, and the Female Domestic Mis-  
sionary Society, by paying to each the sum of  
\$20, and gave \$10, as a donation, to the La-  
dies' Benevolent Society, with a promise of  
\$50 the next month, to constitute her a life  
member. She added, that she did not intend to  
stop here, having appropriated a certain portion  
of her income to benevolent purposes as long  
as she should live. The lady stated that she  
had been excited to do something in this way,  
by learning from periodical publications and  
tracts a little of what was going on in the  
world.

This fact speaks more than volumes on the  
importance of circulating religious informa-  
tion. [So Intell.]

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